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## THE ORDER OF MASS

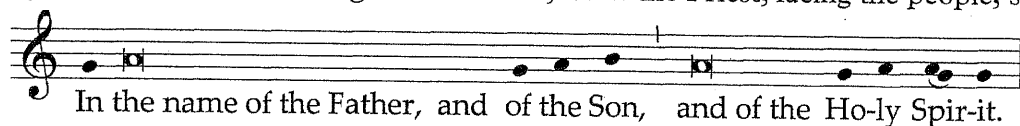


## The Introductory Rites

1. When the people are gathered, the Priest approaches the altar with the ministers while the Entrance Chant is sung.

When he has arrived at the altar, after making a profound bow with the ministers, the Priest venerates the altar with a kiss and, if appropriate, incenses the cross and the altar. Then, with the ministers, he goes to the chair.

When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest, facing the people, says:



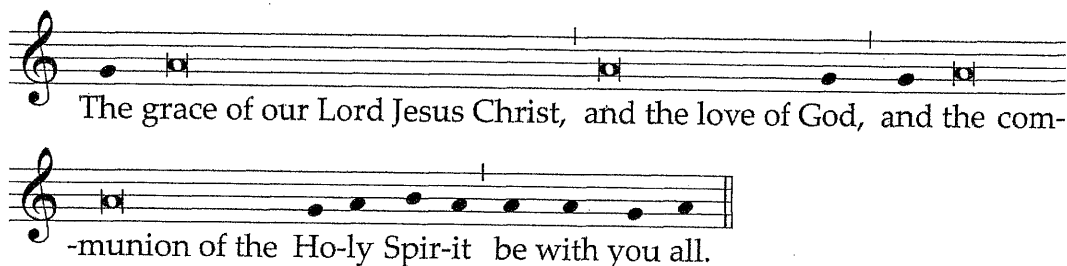
In the name of the Father, and of the Son, and of the Holy Spirit.

The people reply:



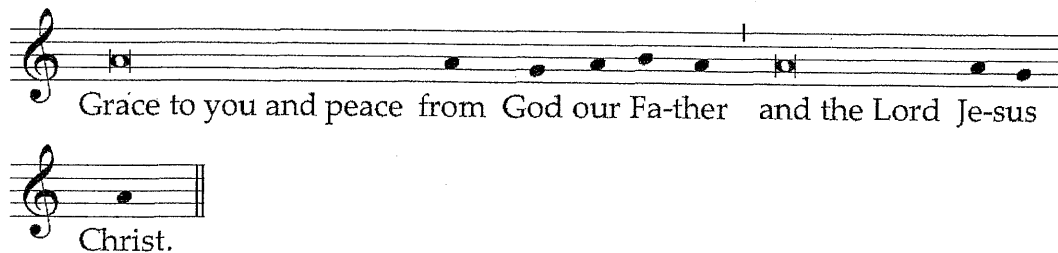
Amen.

2. Then the Priest, extending his hands, greets the people, saying:



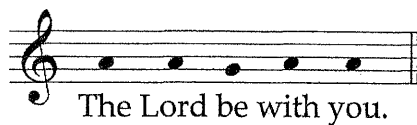
The grace of our Lord Jesus Christ,  
and the love of God,  
and the communion of the Holy Spirit  
be with you all.

Or:



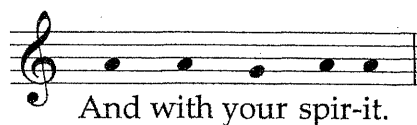
Grace to you and peace from God our Father  
and the Lord Jesus Christ.

Or:



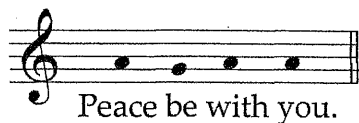
The Lord be with you.

The people reply:



And with your spirit.

In this first greeting, a Bishop, in place of The Lord be with you, says:

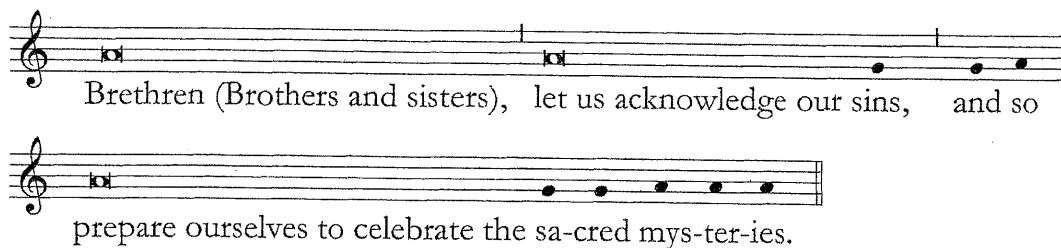


Peace be with you.

3. The Priest, or a deacon, or another minister, may very briefly introduce the faithful to the Mass of the day.

## Penitential Act \*

4. Then follows the Penitential Act, to which the Priest invites the faithful, saying:



Brethren (Brothers and sisters), let us acknowledge our sins, and so  
prepare ourselves to celebrate the sa-cred mys-ter-ies.

Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.

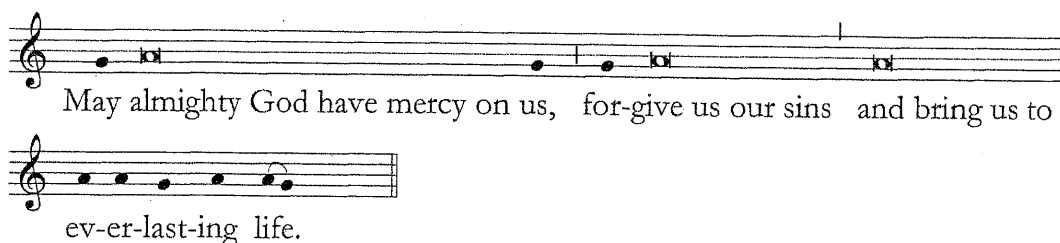
A brief pause for silence follows. After this, all recite together the formula of general confession:

I confess to almighty God and to you, my brothers and sisters,  
that I have greatly sinned  
in my thoughts and in my words,  
in what I have done and in what I have failed to do,

And, striking their breast, they say:  
through my fault, through my fault, through my most grievous fault;

Then they continue:  
therefore I ask blessed Mary ever-Virgin,  
all the Angels and Saints,  
and you, my brothers and sisters,  
to pray for me to the Lord our God.

The absolution of the Priest follows:



May almighty God have mercy on us, for-give us our sins and bring us to  
ev-er-last-ing life.

May almighty God have mercy on us,  
forgive us our sins  
and bring us to everlasting life.

\* From time to time on Sundays, especially in Easter Time, instead of the customary Penitential Act, the blessing and sprinkling of water may take place (as in Appendix II, pp. 000-000) as a reminder of Baptism.

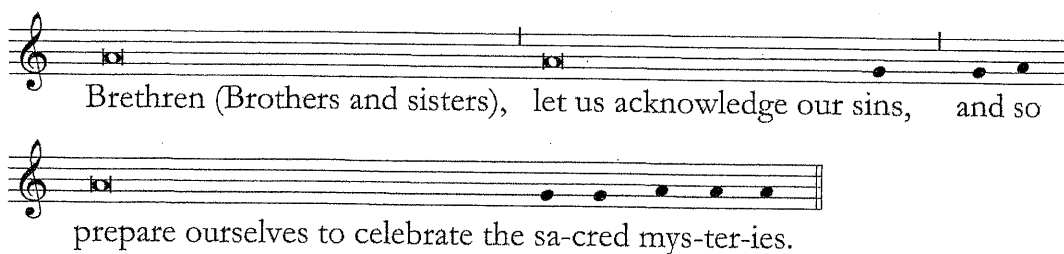
The people reply:



Amen.

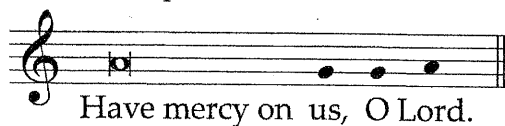
Or:

5. The Priest invites the faithful to make the Penitential Act:



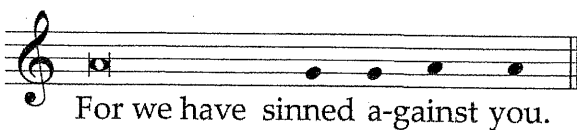
Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows. The Priest then says:



Have mercy on us, O Lord.

The people reply:



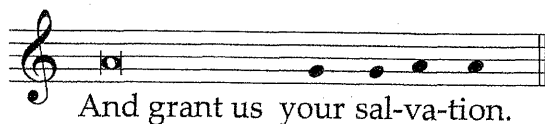
For we have sinned against you.

The Priest:



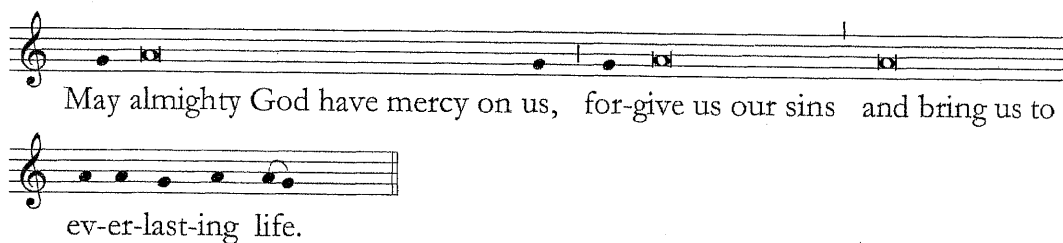
Show us, O Lord, your mercy.

The people:



And grant us your salvation.

The absolution by the Priest follows:



May almighty God have mercy on us,  
forgive us our sins  
and bring us to everlasting life.

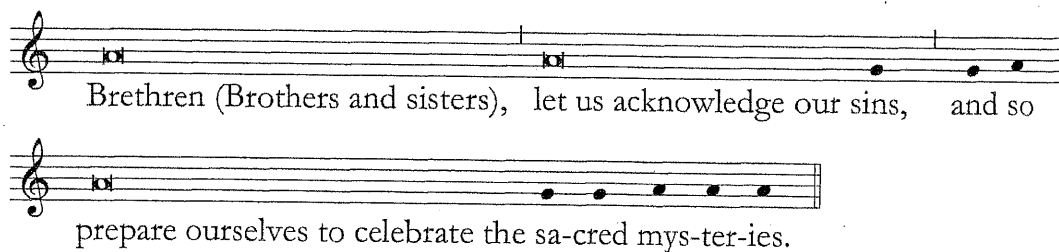
The people reply:



Amen.

Or:

6. The Priest invites the faithful to make the Penitential Act:



Brethren (brothers and sisters), let us acknowledge our sins,  
and so prepare ourselves to celebrate the sacred mysteries.

A brief pause for silence follows.

The Priest, or a Deacon or another minister, then says the following or other invocations with Kyrie, eleison (Lord, have mercy):

You were sent to heal the contrite of heart: Lord, have mercy.

The people reply:  
Lord, have mercy.

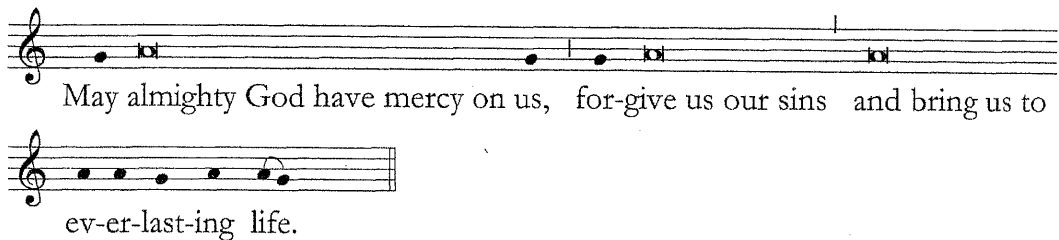
The Priest:  
You came to call sinners: Christ, have mercy.

The people:  
Christ, have mercy.

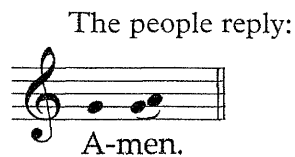
The Priest:  
You are seated at the right hand of the Father to intercede for us: Lord,  
have mercy.

The people:  
Lord, have mercy.

The absolution by the Priest follows:

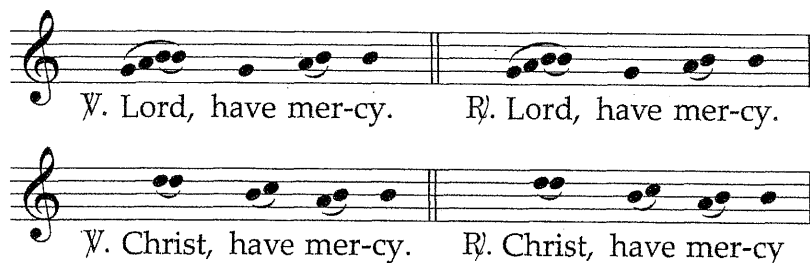


May almighty God have mercy on us,  
forgive us our sins  
and bring us to everlasting life.



Amen.

7. The Kyrie (Lord, have mercy) invocations follow, unless they have just occurred in a formula of the Penitential Act.







V. Lord, have mercy.

R. Lord, have mercy.

V. Christ, have mercy.

R. Christ, have mercy.

V. Lord, have mercy.

R. Lord, have mercy.

Or:

V. Kyrie, eleison.

R. Kyrie, eleison.

V. Christe, eleison.

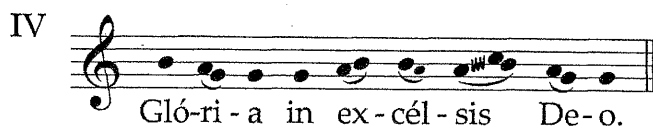
R. Christe, eleison.

V. Kyrie, eleison.

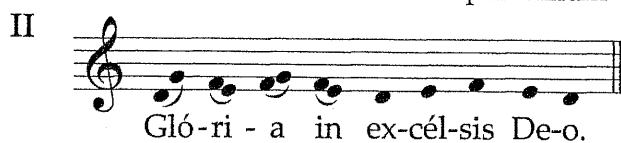
R. Kyrie, eleison.

8. Then, when it is prescribed, this hymn is either sung or said:

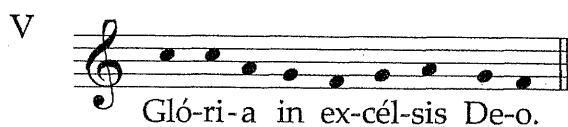
Tempore paschali (Missa I)



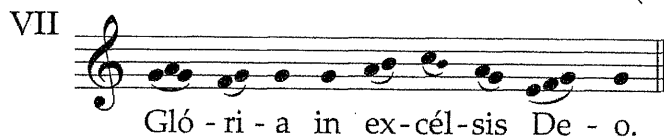
Dominicis per annum (Missa XI)



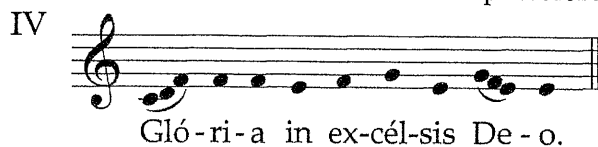
In sollemnitatibus et festis (Missa VIII)



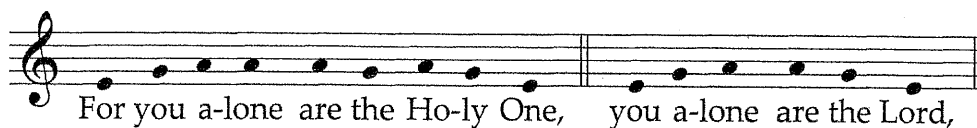
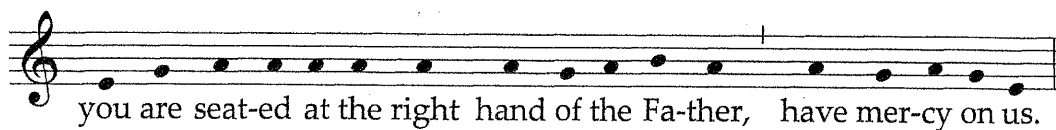
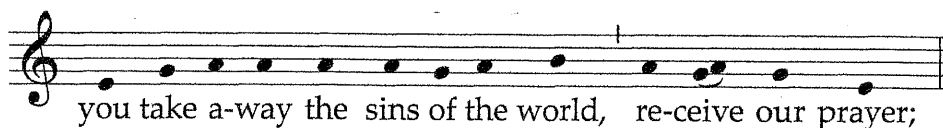
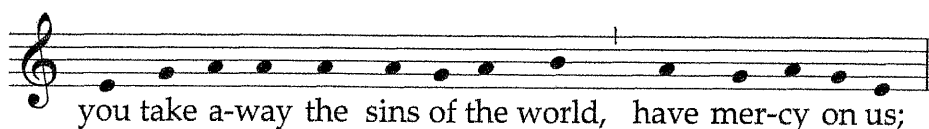
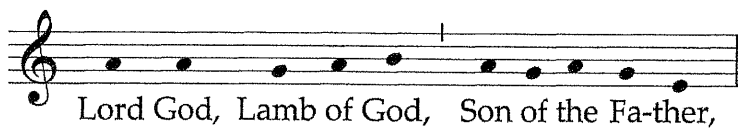
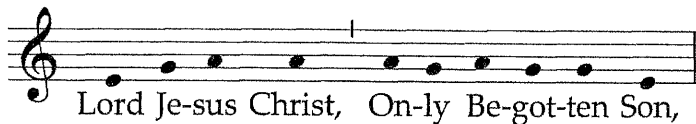
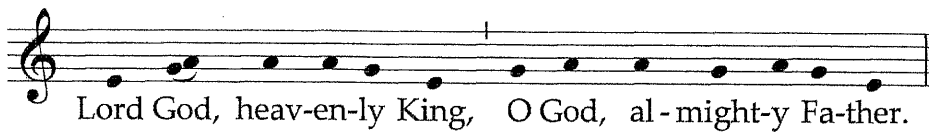
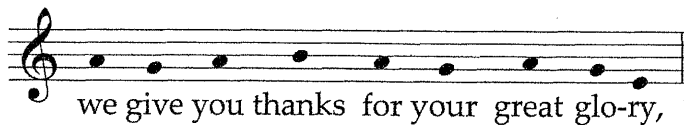
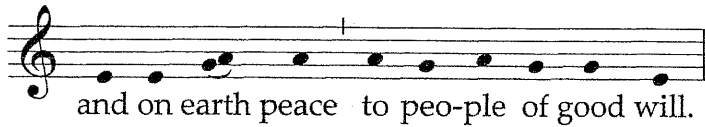
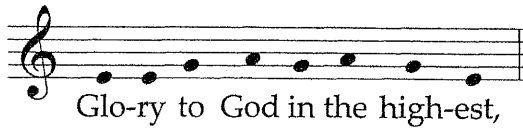
In festis B.V. Mariae (Missa IX)

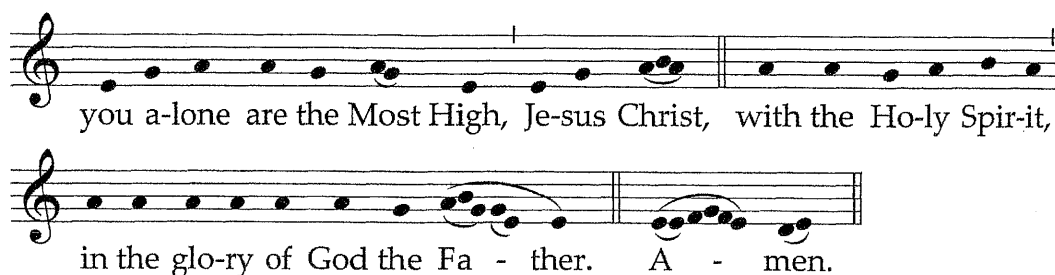


In festis apostolorum (Missa IV)



Or:





Glory to God in the highest,  
and on earth peace to people of good will.  
We praise you,  
we bless you,  
we adore you,  
we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly King,  
O God, almighty Father.  
Lord Jesus Christ, Only-Begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world, have mercy on us;  
you take away the sins of the world, receive our prayer;  
you are seated at the right hand of the Father, have mercy on us.  
For you alone are the Holy One, you alone are the Lord,  
you alone are the Most High,  
Jesus Christ, with the Holy Spirit, in the glory of God the Father.  
Amen.

9. When this hymn is concluded, the Priest, with hands joined, says:  
Let us pray.

And all pray in silence with the Priest for a moment.

Then the Priest, with hands extended, says the Collect prayer, at the end of which the people acclaim:

Amen.

## **The Liturgy of the Word**

10. Then the reader goes to the ambo and reads the first reading, while all sit and listen.

To indicate the end of the reading, the reader acclaims:

**The Word of the Lord.**

All reply:

**Thanks be to God.**

11. The psalmist or cantor sings or says the Psalm, with the people making the response.

12. After this, if there is to be a second reading, a reader reads it from the ambo, as above.

To indicate the end of the reading, the reader acclaims:

**The Word of the Lord.**

All reply:

**Thanks be to God.**

13. There follows the Alleluia or another chant laid down by the rubrics, as the liturgical time requires.

14. Meanwhile, if incense is used, the Priest puts some into the thurible. After this, the Deacon who is to proclaim the Gospel, bowing profoundly before the Priest, asks for the blessing, saying in a low voice:

**Your blessing, Father.**

The Priest says in a low voice:

**May the Lord be in your heart and on your lips  
that you may proclaim his Gospel worthily and well,  
in the name of the Father and of the Son ✠ and of the Holy Spirit.**

The Deacon signs himself with the Sign of the Cross and replies:

**Amen.**

If, however, a Deacon is not present, the Priest, bowing before the altar, says quietly:

**Cleanse my heart and my lips, almighty God,  
that I may worthily proclaim your holy Gospel.**

15. The Deacon, or the Priest, then proceeds to the ambo, accompanied, if appropriate, by ministers with incense and candles.

There he says:

**The Lord be with you.**

The people reply:

**And with your spirit.**

The Deacon, or the Priest:

A reading from the holy Gospel according to N.,

and, at the same time, he makes the Sign of the Cross on the book and on his forehead, lips, and breast.

The people acclaim:

Glory to you, O Lord.

Then the Deacon, or the Priest, incenses the book, if incense is used, and proclaims the Gospel.

16. At the end of the Gospel, the Deacon, or the Priest, acclaims:  
The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

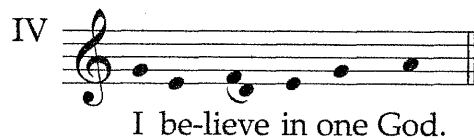
Then he kisses the book, saying quietly:

Through the words of the Gospel may our sins be wiped away.

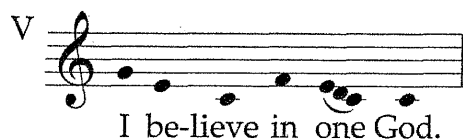
17. Then follows the homily, which must be preached by a Priest or Deacon on all Sundays and holydays of obligation; on other days, it is recommended.

18. At the end of the homily, the Symbol or Profession of Faith or Creed, when prescribed, is sung or said:

Intonatio communis



Credo III



I believe in one God,  
the Father almighty, maker of heaven and earth,  
of all things visible and invisible.

I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages.  
God from God, Light from Light, true God from true God,  
begotten, not made, consubstantial with the Father;  
through him all things were made.  
For us men and for our salvation  
he came down from heaven,

At the words that follow, up to and including and became man, all bow.

and by the Holy Spirit  
was incarnate of the Virgin Mary, and became man.  
For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead  
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is adored and glorified,  
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.  
I confess one baptism for the forgiveness of sins  
and I look forward to the resurrection of the dead  
and the life of the world to come. Amen.

19. Instead of the Niceno-Constantinopolitan Creed, especially during Lent and Easter time, the baptismal Symbol of the Roman Church, known as the Apostles' Creed, may be used.

I believe in God, the Father almighty,  
Creator of heaven and earth,  
and in Jesus Christ, his only Son,  
our Lord,

At the words that follow, up to and including the Virgin Mary, all bow.  
who was conceived from the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended into hell; on the third day he rose again from the dead;  
he ascended into heaven,  
and is seated at the right hand of God the Father almighty;  
from there he will come to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints, the forgiveness of sins,  
the resurrection of the body, and life everlasting. Amen.

20. Then follows the Universal Prayer, that is, the Prayer of the Faithful or Bidding Prayers.

## **The Liturgy of the Eucharist**

21. When all this has been done, the Offertory Chant begins. Meanwhile, the ministers place the corporal, the purificator, the chalice, the pall, and the missal on the altar.

22. It is desirable that the faithful express their participation by making an offering, bringing forward bread and wine for the celebration of the Eucharist and perhaps other gifts to relieve the needs of the Church and the poor.

23. The Priest, standing at the altar, takes the paten with the bread and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the bread we offer you:  
fruit of the earth and work of human hands,  
it will become for us the bread of life.

Then he places the paten with the bread on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

24. The Deacon, or the Priest, pours wine and a little water into the chalice, saying quietly:

By the mystery of this water and wine  
may we come to share in the divinity of Christ  
who humbled himself to share in our humanity.

25. The Priest then takes the chalice and holds it slightly raised above the altar with both hands, saying in a low voice:

Blessed are you, Lord God of all creation,  
for through your goodness we have received  
the wine we offer you:  
fruit of the vine and work of human hands,  
it will become our spiritual drink.

Then he places the chalice on the corporal.

If, however, the Offertory Chant is not sung, the Priest may speak these words aloud; at the end, the people may acclaim:

Blessed be God for ever.

26. After this, the Priest, bowing profoundly, says quietly:

With humble spirit and contrite heart  
may we be accepted by you, O Lord,  
and may our sacrifice in your sight this day  
be pleasing to you, Lord God.

27. If appropriate, he also incenses the offerings, the cross, and the altar. A Deacon or other minister then incenses the Priest and the people.

28. Then the Priest, standing at the side of the altar, washes his hands, saying quietly:

Wash me, O Lord, from my iniquity  
and cleanse me from my sin.

29. Standing at the middle of the altar, facing the people, extending and then joining his hands, he says:

Pray, brethren (brothers and sisters),  
that my sacrifice and yours  
may be acceptable to God, the almighty Father.

The people rise and reply:

May the Lord accept the sacrifice at your hands  
for the praise and glory of his name,  
for our good  
and the good of all his holy Church.

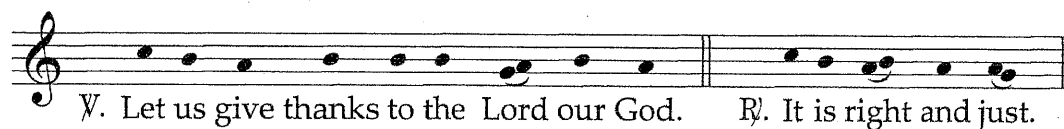
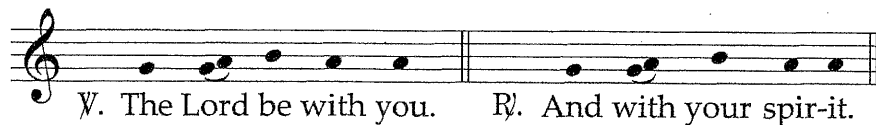
30. Then the Priest, with hands extended, says the Prayer over the Offerings, at the end of which the people acclaim:

Amen.



## THE EUCHARISTIC PRAYER

31. Then the Priest begins the Eucharistic Prayer.



Extending his hands, he says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest, raising his hands, continues:

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest, with hands extended, continues the Preface.

At the end of the Preface he joins his hands and concludes the Preface with the people, singing or saying aloud:

Ho-ly, Ho-ly, Ho-ly Lord God of hosts. Heav-en and earth are  
full of your glo-ry. Ho-san-na in the high-est. Bless-ed is he  
who comes in the name of the Lord. Ho-san-na in the high-est.

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

Or:

Sanc-tus, Sanc-tus, Sanc-tus Dó-mi-nus De-us Sá-ba-oth.  
Ple-ni sunt cæ-li et ter-ra gló-ri-a tu-a. Ho-sán-na in ex-cél-sis.  
Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni. Ho-sán-na in  
ex-cél-sis.

32. In all Masses, the Priest celebrant is permitted to sing parts of the Eucharistic Prayer provided with musical notation below, pp. 000ff., especially the principal parts.

In Eucharistic Prayer I, the Roman Canon, the words included in brackets may be omitted.

## PREFACE I OF ADVENT

The two comings of Christ

33. The following Preface is said in Masses of Advent from the First Sunday of Advent to 16 December and in other Masses that are celebrated in Advent and have no proper Preface.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For he assumed at his first coming  
the lowliness of human flesh,  
and so fulfilled the design you formed long ago,  
and opened for us the way to eternal salvation,  
so that, when he comes again in glory and majesty  
and all is at last made manifest,  
we who watch for that day  
may inherit the great promise  
in which now we dare to hope.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
as we sing the hymn of your glory  
without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE II OF ADVENT

The twofold expectation of Christ

34. The following Preface is said in Masses of Advent from 17 December to 24 December and in other Masses that are celebrated in Advent and have no proper Preface.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For all the oracles of the prophets foretold him,  
the Virgin Mother longed for him  
with love beyond all telling,  
John the Baptist sang of his coming  
and proclaimed his presence when he came.  
He it is who grants our anticipating with joy  
the mystery of his birth,  
so that he may find us watchful in prayer  
and exultant in his praise.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
as we sing the hymn of your glory  
without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE I OF THE NATIVITY OF THE LORD

## Christ the Light

35. The following Preface is said in Masses of the Nativity of the Lord and of its Octave, within the Octave of the Nativity of the Lord, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons, and on weekdays of Christmas Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For in the mystery of the Word made flesh  
a new light of your glory has shone upon the eyes of our mind,  
so that as we recognize in him God made visible,  
we may be caught up through him in love of things invisible.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
as we sing the hymn of your glory  
without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

When the Roman Canon is used, there is a proper *Communicantes*, p. 000. In this, at the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while then Celebrating the most sacred day, etc., is said throughout the Octave of the Nativity of the Lord.

## PREFACE II OF THE NATIVITY OF THE LORD

The restoration of all things in the Incarnation

36. The following Preface is said in Masses of the Nativity of the Lord and of its Octave, within the Octave of the Nativity of the Lord, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons, and on weekdays of Christmas Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For on the feast of this awe-filled mystery,  
though invisible in his own divine nature,  
he has appeared visibly in ours;  
and begotten before all ages, he has begun to exist in time;  
so that, raising up in himself all that was cast down,  
he might restore unity to all creation  
and call straying humanity back to the heavenly Kingdom.

And so, with all the Angels,  
in joyful celebration, we, too, acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

When the Roman Canon is used, there is a proper *Communicantes*, p. 000. In this, at the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while then Celebrating the most sacred day, etc., is said throughout the Octave of the Nativity of the Lord.

## PREFACE III OF THE NATIVITY OF THE LORD

## The exchange in the Incarnation of the Word

37. The following Preface is said in Masses of the Nativity of the Lord and of its Octave, within the Octave of the Nativity of the Lord, even in Masses that otherwise might have a proper Preface, with the exception of Masses that have a proper Preface concerning the divine mysteries or divine Persons, and on weekdays of Christmas Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For through him the holy exchange that restores our life  
has shone forth today in splendor:  
when our frailty is assumed by your Word  
not only does human mortality receive unending honor  
but by this wondrous union we, too, are made eternal.

And so, in company with the choirs of Angels,  
we praise you, and with joy we proclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

When the Roman Canon is used, there is a proper *Communicantes*, p. 000. In this, at the Vigil Mass and the Mass during the Night of the Nativity of the Lord: Celebrating the most sacred night, etc., is said, while then Celebrating the most sacred day, etc., is said throughout the Octave of the Nativity of the Lord.

## PREFACE OF THE EPIPHANY OF THE LORD

Christ the light of the nations

38. The following Preface is said in Masses of the Solemnity of the Epiphany. It, or one of the Prefaces of the Nativity, may be said even on days after the Epiphany up to the Saturday that precedes the Feast of the Baptism of the Lord.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For today you have revealed the mystery of our salvation in Christ  
as a light for the nations,  
and when he appeared in our mortal nature,  
you made us new by the glory of his immortal nature.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
as we sing the hymn of your glory  
without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

When the Roman Canon is used on the Solemnity of the Epiphany, the proper Communicantes is used, p. 000.



## PREFACE I OF LENT

## The spiritual meaning of Lent

39. The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For each year by your gracious gift  
your faithful await the sacred paschal feasts  
with the joy of minds made pure,  
so that, more eagerly intent on prayer  
and on the works of charity,  
and participating in the mysteries  
by which they have been reborn,  
they may be led to the fullness of grace  
you bestow on your sons and daughters.

And so, with Angels and Archangels,  
with Thrones and Dominions,  
and with all the hosts and Powers of heaven,  
as we sing the hymn of your glory  
without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE II OF LENT

## Spiritual penance

40. The following Preface is said in Masses of Lent, especially on Sundays when a more specific Preface is not prescribed.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For you have given your children a sacred time  
for the renewing and purifying of their hearts,  
that freed from disordered affections,  
they may so deal with the things of this passing world  
as to hold rather to the things that eternally endure.

And so, with all the Angels and Saints,  
we praise you as without end we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE III OF LENT

The fruits of abstinence

41. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For you will that our self-denial should give you thanks,  
humble our sinful pride,  
contribute to feeding the poor  
and so help us imitate you in your kindness.

And so we glorify you with countless Angels  
as with one voice of praise we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE IV OF LENT

## The fruits of fasting

42. The following Preface is said in Masses of the weekdays of Lent and on days of fasting.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For through bodily fasting you restrain our faults,  
raise up our minds,  
and bestow both virtue and its rewards,  
through Christ our Lord.

Through him the Angels praise your majesty,  
Dominions adore and Powers tremble before you.  
Heaven and the Virtues of heaven and the blessed Seraphim  
worship together with exultation.

May our voices, we pray, join with theirs  
in humble praise as we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE I OF THE PASSION OF THE LORD

## The power of the Cross

43. The following Preface is said during the Fifth Week of Lent and in Masses of the mysteries of the Cross and Passion of the Lord.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For through the saving Passion of your Son  
the whole world has received a heart  
to confess the infinite power of your majesty,  
since by the wondrous power of the Cross  
is revealed your judgment on the world  
and the authority of Christ crucified.

And so, Lord, with all the Angels and Saints,  
we, too, give you thanks as in exultation we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE II OF THE PASSION OF THE LORD

## The victory of the Passion

44. The following Preface is said on Monday, Tuesday, and Wednesday of Holy Week.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For the days of his saving Passion  
and glorious Resurrection are approaching,  
by which the pride of the ancient foe is vanquished  
and the mystery of our redemption is celebrated.

Through him the host of Angels adores your majesty  
and rejoices in your presence for ever;  
we pray you, bid our voices join with theirs  
in one chorus of exultant praise as we acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE I OF EASTER

## The Paschal Mystery

45. The following Preface is said during Easter Time.

At the Paschal Vigil, on this night is said; on Easter Sunday and throughout the Octave of Easter, on this day is said; on other days of Easter Time, in this time is said.

℣. The Lord be with you.

℟. And with your spirit.

℣. Lift up your hearts.

℟. We lift them up to the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is right and just.

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but (on this night / on this day / in this time) above all  
to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

For he is the true Lamb  
who has taken away the sins of the world;  
by dying he has destroyed our death,  
and by rising restored our life.

And so, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

When the Roman Canon is used, there is a proper *Communicantes* and a proper *Hanc igitur*, as below, p. 000. In the *Communicantes* at the Easter Vigil, Celebrating the most sacred night, etc. is said.

## PREFACE II OF EASTER

## New life in Christ

46. The following Preface is said during Easter Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but in this time above all to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

Through him the children of light rise to eternal life  
and the halls of the heavenly Kingdom  
are thrown open to the faithful;  
for his Death is our ransom from death,  
and in his rising the life of all has risen.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.



## PREFACE III OF EASTER

Christ living and always interceding for us

47. The following Preface is said in Masses during Easter Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but in this time above all to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

He never ceases to offer himself for us  
but defends us and ever pleads our cause before you:  
he is the sacrificial Victim who dies no more,  
the Lamb, once slain, who lives for ever.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE IV OF EASTER

The restoration of the universe through the Paschal Mystery

48. The following Preface is said during Easter Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but in this time above all to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

For, with the old order destroyed, a universe cast down is renewed  
and integrity of life is restored to us in Christ.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

## PREFACE V OF EASTER

Christ, Priest and Victim

49. The following Preface is said during Easter Time.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
at all times to acclaim you, O Lord,  
but in this time above all to laud you yet more gloriously,  
when Christ our Passover has been sacrificed.

By the oblation of his Body  
he brought the sacrifices of old to fulfillment in the reality of the Cross  
and by commending himself to you for our salvation  
showed himself the Priest, the Altar and the Lamb of sacrifice.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

## PREFACE I OF THE ASCENSION OF THE LORD

## The mystery of the Ascension

50. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in all Masses that have no proper Preface.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God.

For the Lord Jesus, the King of glory,  
conqueror of sin and death,  
ascended (today) to the highest heavens, as the Angels gazed in wonder.  
Mediator between God and man,  
judge of the world and Lord of hosts,  
he ascends not to distance himself from our lowly state  
but that we his members might be confident of following  
where he, our Head and Founder, has gone before.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

## PREFACE II OF THE ASCENSION OF THE LORD

## The mystery of the Ascension

51. The following Preface is said on the day of the Ascension of the Lord. It may be said on the days between the Ascension and Pentecost in Masses that have no proper Preface.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For after his Resurrection  
he plainly appeared to all his disciples  
and was taken up to heaven in their sight  
that he might make us sharers in his divinity.

Therefore, overcome with paschal joy,  
every land, every people exults in your praise  
and even the heavenly Powers, with the angelic hosts,  
sing together the unending hymn of your glory  
as they acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.